

# The Northwestern Lutheran

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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## "YIELD YOUR MEMBERS SERVANTS TO RIGHTEOUSNESS"

Romans 6, 19-23

THE city of Rome was filled with slaves of every race and color, whom the Roman legions brought from all parts of the world as prisoners of war, and who after every successful conquest were sold to the highest bidder. These bond servants belonged to their master as his absolute possession. He had jurisdiction over their life and death. The slaves had no will of their own but were obligated to do his bidding. Still the masters were not all alike. Some were indeed cruel and tyrannical and exacted humiliating, degrading, and self-destructive service from their slaves. Others, however, were kind and lenient and gave their bond servants pleasant tasks to perform in keeping with their talents and abilities. Though they owed nothing to their slaves before the law, they freely acknowledged their faithful service with gracious gifts, quite frequently with the gift of freedom.

In the language alluding to these familiar facts concerning Roman slave life the Apostle Paul lets us see the service of sin as miserable slavery and godly living as a blessed bondage to righteousness. In making this comparison he is telling every Christian: How can you ever want to be anything but a bond servant to righteousness?

### Think of the Miserable Slavery That You are Thereby Escaping

*"Servants to Uncleaness"* All sins are foul and filthy in God's sight. To such a degrading service of uncleanness the Christians at Rome had fully yielded the members of their body. In the meantime, however, they had become pardoned children of God through faith in Christ Jesus. Paul now appealed to them as such, impressing upon them that they could not again want to yield their bodies to that which was foul and filthy in God's eyes. How can you or I, who have been graciously cleansed by the precious blood of Christ, want to yield ourselves anew to any of the hideous filth from which we have been cleansed?

*"To Iniquity Unto Iniquity"* Paul reminds us that the service of sin leads from iniquity to iniquity, one sin being the cause and instigation of another. Think of Cain who grew up in the God-fearing home of our first parents. He yielded to the sin of jealousy, and jealousy led to hatred, hatred to murder, murder to despair and defiant wickedness. Think of Peter. He gave way to fleshly pride, fleshly pride led to lies, and lies to blasphemous oaths; and the curse of sin could have gone on and on if the Savior's look of reproof, yearning love had not snatched Peter from this miserable service of sin. Such is the vicious power of sin.

*"Free From Righteousness"* The servants of sin often pride themselves over against conscientious Christians that they can do what they please, are not troubled by all kinds of scruples and compunctions, nor hedged in by all kinds of commandments. They loudly boast: I look out for myself, stay within bounds, and thus enjoy myself without really harming myself or others. Yet he who is free from righteousness is far from being really free. He is a slave of his own lusts, and ere he knows it he will find himself bound by chains of sin of his own forging which he is unable to break.

*"Fruit . . . Whereof Ye Are Now Ashamed"* Again referring to the time before their conversion Paul reminds the Roman Christians that the service of sin, in which they were then engaged, brought them no blessing, only fruit of which they were now ashamed. Sin often gives its servants a ruined body. It gives them a troubled conscience; it gives them inward shame. Often enough, when their iniquity is exposed and made known, it also brings upon them the misery of outward shame.

*"The Wages of Sin Is Death"* A person may, however, lull his conscience into a fast sleep; he may defy shame over his misdeeds; he may escape exposure in his transgressions here on earth. Yet if the slave of sin does not penitently turn to the cleansing blood of the Savior before he dies, his sin will follow him into eternity and there bring upon eternal shame and damnation. Eternal death and torment in hell is the pay which the slave of sin receives at the end. After the manner of the cruelest slave masters at Rome sin exacts as much degrading service as possible from its slaves and when it has gotten the utmost of service casts them off to perish in misery.

### Think of the Blessed Service in Which You are Thereby Engaged

*"Servants to God"* How can the blessed service of righteousness be anything but blessed when we stop to consider that it is really a gracious privilege and honor. Only children of God can lead truly godly lives, and it is the grace of God alone that enables them to do so. True service of righteousness flows out of love toward God; and to such love we can come in only one way, namely, through faith in the Savior Jesus Christ who graciously delivered us from sin and all its curses. When in a God-given faith we have found blessed pardon, peace, and eternal hope we are moved to love our God and Savior with a grateful heart. Such thankful love moves us to hate what is displeasing in His sight; it makes us want to do the will of our Lord; it constrains us to strive after the righteousness which He commends to us in His commandments. Just because it is love which moves the Christian to the service of righteousness He will never think of this service as something to which he is forced, but he will consider it a great honor and privilege to serve his gracious Lord and Savior.

*"Fruit Unto Holiness"* "Now being made free from sin and become servants of God, ye have your fruit unto holiness." Holiness is in one word the fruit which you will reap

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# Editorial

**Summer** We are eager to see the summer arrive, although it seems to be slow in coming this year. We are perhaps as eager as the children to have the vacation season approach after the long regularity of holidays, Lent, instructions, and the like. The summer passes all too fast and the vacation season is too short to do the things planned, — and are never done.

However, there is one thing we do not enjoy about summer, and that is the decrease in church attendance. We can understand that the confining work in factory or business makes a trip to visit relatives, or places of natural beauty a most desirable recreational change. We also believe that fishing is a healthy sport, as healthy and clean a sport as may be found. But still it remains true that Sunday is the Lord's Day. Still the Lord's Commandment stands that the rest day should be kept holy (*i. e.*, set aside for God). Rest for the soul supercedes rest for the body, and rest for the soul is to be found in learning of Jesus, that He is "meek and lowly in heart," which we learn from preaching and His Word. We also believe that if the proper planning is made both can be done, — the trip made and the Word heard. This may necessitate a change of place of worship, — going to services in the place you are visiting or bringing those to services who are visiting with you. This should keep the attendance about the same in number. Remember, the devil does not take a vacation.

Another thing that does not let us enjoy summer to the full extent is the fact that especially the youth of the congregation seems to vacation from divine services when school recesses. That awakens the question in our mind if perhaps they may also be finished with the church. Again we believe that with proper planning, even if the children work or vacation during the summer months, divine services need not be neglected. No matter what the conditions or situations, or excuses offered, Sunday remains the Lord's Day, and the Lord's command to hear His Word stands.

We would not have it made a matter of law and command, however, but a matter of love. What appeal can be found, what truth can be proclaimed, what can be said to make *you* say: "Lord, I have loved the habitation of Thy House and the place where Thy honor dwelleth," or again, "The Word of Thy mouth is better unto me than thousands of gold and silver?" Only the Spirit of God can cause people to feel and to speak thus, — but the Spirit of God acts and operates through the Word and the Sacrament! Faith cometh by hearing. Faith has as its fruit — love.

May the Spirit of God also work through the above words, — we are convinced that we can say of them: Thus saith the Lord, — work through the above words an excellent church attendance during the summer months. We make this plea for no other reason but a consideration for souls. You need the Lord and His saving truth, He does not need us and our worship, though it is pleasing to Him if it is the expression of our faith. Yet He does not need it. We do need His Word

and His blessings. Is once a week too often to gather together "in the name of the Lord"? How many today do much Bible studying. Perhaps not many. And then if we vacation from services during the summer months besides, how much chance has the Lord God to speak to us. His Gospel is the power of God unto salvation. It is the wisdom of God that makes us wise unto salvation. What more can we say? "He that is of God heareth the Word of God."

L. H. K.

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**Egbert** He lived maybe 70,000 years ago, according to the "scientists." They found Egbert's bones on the eastern shore of the Mediterranean in the present Republic of Lebanon. His skeleton was found quite by chance. A geologist was strolling along the shores of the Mediterranean Sea near Beirut. At a place called Ksar Akil, near Beirut, he found a man digging in a cave. Among the pile of dirt the geologist found chipped stone tools and fossilized animal bones. He took some of them and sent them to another scientist, "the dean of all prehistoric archeologists." In consultation with him it was decided to do some exploring at Ksar Akil. The work was started in the summer of 1939. The next summer Egbert was found 37 feet under the surface of the cave. They found the skeleton encased in a limestone vault which was constructed by the water seeping through the debris which littered the floor of the cave. These "prehistoric" people, you see, were not so conscious of filth as we are today. They never swept the floor but let the litter and dirt accumulate until it grew so deep that it filled the cave and no cave was left. This debris was noted to be about 62 feet deep ascertained by driving down a shaft to that depth. In this cave, 37 feet down, they found little Egbert reputed to be about eight years old. Egbert is described as belonging to the paleolithic culture or stone-age when men formed implements from stone. The scientists believe that this age endured from 500,000 to 1,500,000 years. But the importance attached to their "find" in Egbert is the fact that he represents aurignacian man who is a step higher than the Neanderthal man, who was little more than a brute, and the predecessor of aurignacian man, so called after Aurignac, France. Here they have the missing link or "a link in the tenuous chain of human development," as the scientist would prefer to call it. What an important thing to the world is this science! Refusing to believe the Scriptures which say: "And God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7); to prove that the Bible is unreliable and the product of man's mind and brain they go to such lengths and trouble. And what's more, they expect us to believe such nonsense. They want us to believe that they are wiser than God, than the Bible. In this connection we are reminded again of the Word of God, Romans 2: 21. 22: "Because that, when they knew God, they glorified him not

as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. *Professing themselves to be wise, they became fools.*" How blessed are we who through the Spirit of God humbly, simply take God at His Word. On the other hand, what fools, these men, who disbelieving God and His Word, labor night and day with brain and brawn to trace and reduce the origin of man to the brute of the field. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2:4.

W. J. S.

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**Pious Emotions** People today are easily swayed by pious phrases and emotional outpourings. They seem convincing because they seem to be altruistic, unselfish and benevolent. This is at the bottom of the unionistic tendencies of our day, together with spiritual sloth to "contend for the faith which was once delivered unto the saints." It is more comfortable not to have to oppose anyone; it is so much more pleasant to agree. Besides it is not as disturbing to be called broad-minded than it is to be called narrow-minded. This attitude is the curse of our day. Men, people have tired of contending, fighting for the Word, every Word that proceedeth out of the mouth of God, like Luther fought for the "It is" in the Lord's Supper. Many are even in favor of covering up the differences that separate the various church bodies by feigning "a united front" where the "enemy" is concerned. In Kansas the Protestant bodies have issued a "compact of interdenominational co-operation." And this is what they have to offer as an excuse

for their action: "We should instill into the minds of our people the inherent unity of the Church. . . . We should give every possible encouragement to those forms of inter-church co-operation in which our members can work together for social, moral, and religious progress. . . . The differences which separate us are relatively minor; the basically important elements of our faith are held by all Christians. We believe that it is highly important that the New Testament concept of the oneness of the Body of Christ should be given definite and dramatic emphasis in the reception of members, in the administration of the ordinances and in the promotion of fellowship across denominational lines." These words sound well and pious, no doubt. But the fact of the matter is that there is a difference between the various church bodies. The fact that they are separate makes loud and public announcement of this fact. Now why try to fool the people? Why "try to instill into the minds of our people the inherent unity of the Church" by a make-believe visible, outward unity? The oneness of the invisible Church can only be seen by the eye of faith in the Word of God. This is to be *believed*. Every disruptive action by the individual Christian (and the Christian daily sins much) seems to belie the oneness of the Church; the many sects and divisions seem to contradict it. Yet it is there, invisible, however, to man. "The Lord knoweth them that are His." So it will ever remain. To try to *demonstrate* this oneness while outwardly divided by divergent opinion in doctrine and practice is rank hypocrisy.

W. J. S.

## TABLE OF DUTIES For Masters and Mistresses

*Ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him. Eph. 6, 9; Col. 4, 1.*

SCRIPTURE has very much to say to employes, instructing, warning, admonishing, encouraging them. Paul wrote to servants in his epistles to the Ephesians and to the Colossians; he gave instructions concerning them both to Timothy for the churches in and about Ephesus, and to Titus for the mission fields in Crete. Peter, when comforting the churches scattered throughout Asia Minor against the threatening persecution, devoted a lengthy paragraph to

slaves. But he says nothing to masters in particular, and Paul refers to them only in Ephesians and Colossians, letters which he wrote at the same time and by the same messengers.

There was a special reason for referring to masters in Colosse. A heathen slave (Onesimus) from that city had run away from his Christian master, Philemon. Paul had converted Onesimus and returned him to his master. In an accompanying letter to Philemon he pleaded for clemency toward Onesimus. Since Philemon was a member of the Colossian parish, of which Onesimus, the newly converted run-away slave, was now to become a member also, Paul addressed a longer paragraph to the slaves

in the church, and added a word to masters. Similarly he wrote to the Ephesians.

### The Text

The text of the paragraph in our Catechism is taken from the Epistle to the Ephesians. The words in Colossians read as follows:

*Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.*

### Just and Equal

"Just and equal" — in these words Paul sums up the conduct becoming a master over against his servants, or an employer over against his employes. This is the expression as found in Colossians; in Ephesians Paul is still briefer, saying simply that masters should do "the same things" to the servants. He had im-

pressed upon servants that they must show good will in their service, remembering that whatever they do to their masters will be accepted by Jesus as having been done to Him. Now he tells masters that they on their part must treat their servants with good will, knowing that they also have a Master in heaven.

We note that Paul defines the proper conduct of a master over against his slaves simply as doing what is "just and equal." He does not say that it is un-Christian to be a master, to have servants, to demand work of them, and to expect prompt obedience; he does not even say anything at all about being a slave-holder. Philemon was a slave-holder, and Paul supported him in his rights, pleading only for leniency toward his run-away slave Onesimus.



### Forbearing Threatening

When Paul says that Christian masters should refrain from threatening, he does not in any way wish to limit their legitimate authority. Masters may penalize their servants, and may also announce a penalty beforehand, provided it is "just and equal." Paul would not protect a negligent servant against his due punishment if he through carelessness or deliberately damaged his master's goods. "Threatening" here means something different.

Some masters were in the habit of inflicting cruel inhuman treatment on their slaves, and by threatening to do so would coerce them to do far more than in fairness could be expected of them. A story is told of a Roman master who for some slight offense would feed his slaves to the fish. There was no law to stop him;

he could deal with his slave as with any other piece of property. When masters, therefore, threatened some cruel punishment they were in a position to carry out their threats. And the slaves knew it.

Now Paul tells the Christian slaveholders that as Christians they must refrain from threatening. Legally they may have the right both to threaten and to carry out their threats, but as Christians they must remember that their slaves are also human beings, created by God in His own image, loved by God so that He gave His only begotten Son for their salvation. To be sure, legally they themselves are the masters, and their slaves are their lawful property — and the Gospel does not interfere with this human arrangement as such — yet it would be contrary to their Christian faith if they indulged in inhuman threats. They must give unto their slaves that which is just and equal.

### Your Master in Heaven

The word which our English Bible here translates with *Master* (in both passages) is the same which in a previous verse (Eph. 6, 8; Col. 3, 23) was translated with *Lord*. In fact, throughout both passages Paul uses the same word for human masters and for our Lord Jesus. Human masters were lords over their slaves in the ordinary sense of the word, but Jesus is Lord over both masters and slaves in a special sense.

Jesus who, with the Father, made the world and all things that are in it certainly is by right of creation Lord and Master of all things whether master or slave; none is by nature closer to Him than the other, seeing they are all His creatures and owe their very existence to Him. Before Him there are no masters and no slaves: they are all alike.

Jesus is Lord and Master in another sense. When all men were lost in sin and in the bondage of death and of the devil, then Jesus purchased and won them with His own blood. Again they are all alike. He paid the same price for all. He paid not one bit more for the most exalted master among men than He did for the most lowly slave. Jesus was ready to pay the same price for all because He loved them all alike. He loved the slave as dearly as He did the master, and had compassion on the master as well as on the slave.

The thought that Jesus is Savior, is Lord and Master of all alike, may well serve to comfort the slave in his hard lot, and to keep every master in due humility.

Jesus, the Lord and Master, will be the final Judge. Before Him there is no respect of person.

Let all who are masters and mistresses never lose sight of this vital truth in all their dealings with their employes.

J. P. M.

## SEVENTY-FIFTH ANNIVERSARY OF THE SYNODICAL CONFERENCE

**T**HERE seems to be little doubt that Dr. C. F. W. Walther, the father of the Missouri Synod, was the man whose restless activity brought about the organization of the Synodical Conference which was organized in St. John's Church, Milwaukee, Wisconsin (Wisconsin Synod) during the week of July 10, 1872. Five synods originally were members of this federation, the Ohio Synod, Missouri Synod, Wisconsin Synod, Illinois Synod, and the Norwegian Synod. These Synods had met the year before, in 1871, and "adopted a draft for the proposed union, declaring that the organization of a new general body along strictly

confessional lines, free from all unionistic and lax practices, was necessary for the preservation and spread of Lutheran unity." A year later this constitution with few changes was adopted by the various synods and the Synodical Conference became a reality. Dr. C. F. W. Walther preached the sermon at this first convention based on 1 Tim. 4, 16: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt save thyself and them that hear thee." Professor M. Loy of the theological seminary of the Ohio Synod, Columbus, Ohio, lead a discussion on the question, "What is our duty toward the

English speaking people of our country?" Professor F. A. Schmidt of the Norwegian Synod read an essay on justification. Seven sessions were devoted to the discussion of this central doctrine of the Scriptures. In the beginning the Synodical Conference met annually and later arranged to meet every two years as it does to the present day.

Attempts to unite all Lutheran bodies in America were made by Dr. C. F. W. Walther as early as 1856. He proposed that free conferences be held "with a view towards the final realization of one united Ev. Lutheran Church of North America." In response to this invitation representatives of various synods then in existence met to discuss doctrine and practice. These meetings continued until 1859. In 1866 the General Council was organized as a protest against un-Scriptural doctrine and practice in the General Synod. Other synods were invited to unite with this new body. Our Wisconsin Synod became a member but shortly withdrew from it. Now renewed efforts were made by Dr. Walther to bring together those synods which favored positive Biblical Lutheranism into one body. To this end conferences were held in 1867 between the Missouri Synod and the Ohio Synod, in 1868 between the Missouri Synod and the Wisconsin Synod, and in 1869 between the Missouri Synod and the Norwegian Synod. These conferences revealed their unity in doctrine and practice. Now it was the Joint Synod of Ohio that took the lead. A committee was appointed to meet with committees of the other synods mentioned above for the purpose of bringing about some kind of an organization. This finally led to the organization of the Synodical Conference. Today, however, this synod is not with us anymore. In 1881, as a result of doctrinal differences she withdrew. In 1883 the Norwegian Synod also withdrew from the Synodical Conference as a result of unionistic practice. A minority, however, remained true to the confessions of the Synodical Conference and retained its membership. Today the Synodical Conference is composed of the Missouri Synod, Wisconsin Synod, Slovak Synod and the Norwegian Synod of the American Ev. Lutheran Church.

Seventy-five years have gone by since its founding and by the grace of God, the Synodical Conference is still in existence and is the second largest body of Lutherans in the United States, with more than a million and one half baptized members.

Who is able to evaluate the blessings that the Lord of the Church has shed upon Christianity through the offices of the Synodical Conference? Not only have the member synods of this body reaped a rich harvest of blessings which no one will ever be able to estimate or even appreciate, but this body, no doubt, has been a blessing to others who are not of this fold. In its insistence on purity of doctrine and practice in its own organization it has without doubt stimulated other Lutheran bodies and encouraged them, more than man is able to tell.

Before us lies the future fraught with dangers and new problems for the Synodical Conference. May the God of all grace who has preserved the bond of brotherly love and fellowship these past seventy-five years make us more conscious of His unmerited blessings to us through the Synodical Conference and make us more grateful in the future. May the love of Christ and the love for the Truth of our God unite us in an ever stronger bond of fellowship for the perilous days to come. May He fill us with the spirit of our fathers, their zeal and sincerity, their courage of confession against anything and every one who refuses to confess with us the whole truth of God as revealed in the Word.

W. J. S.

### **"Yield Your Members Servants To Righteousness"**

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as you yield your members in thankful love to righteousness. In his epistle to the Galatians Paul gives us a more detailed description of that fruit: "For the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." How can a service which brings forth such fruit be anything but blessed? With such virtues the Christian will often gain the

esteem and respect of his fellowmen. Yet even when these fruits are not understood and appreciated by others they still can bring us blessedness. For as we bring them forth out of a believing heart we will ever be cheered by the knowledge that we are pleasing God.

*"And the End  
Everlasting Life"* Of course we do not obtain eternal life because we have lived righteously. There is no relation here of cause and effect, of merit and reward. "The gift of God is eternal life through Jesus Christ our Lord." In no other way than as an unmerited gift of God can we obtain eternal life. The Lord Jesus Christ has gained life everlasting for us by His redemptive work, and it becomes ours through faith. Yet eternal life is held out to us at the end of a godly life simply because a godly life ever accompanies true faith in a greater or lesser measure. We fare like the slaves of the gentle, lenient Roman masters. They, too, did not earn the gift of freedom or any of the other gifts given to them in the course of their service. For they could never have put forth a claim for them. Yet as they remained in the service of their gentle masters these gifts came to them by virtue of their master's goodness. Therefore let us ever renew our Christian faith through Word and Sacrament, so that we will ever be prompted anew to the service of righteousness; and while thus engaged let us joyfully look forward to the time when our blessed Lord will let our service end in the gracious gift of eternal life.

C. J. L.

### **GOD'S WORD IS OUR GREAT HERITAGE**

God's Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor.  
Through life it guides our way,  
In death it is our stay.  
Lord, grant, while worlds endure,  
We keep its teachings pure  
Throughout all generations.

# Siftings

BY THE EDITOR

**India.** India has passed a measure abolishing untouchability in any form and approved a constitutional clause that guarantees the religious rights of Christian and non-Christian groups. The untouchables or outcastes form the depressed classes who have been considered unclean and barred from association with the caste people. This condition, has to some extent, interfered with mission work among the natives. Many of the Lutherans in India belong to this group of untouchables. Whether this can be abolished by decree when for centuries there was a sharp distinction is another matter. The assembly of India also approved, by a unanimous vote, a clause which declares that "all persons are equally entitled to freedom of conscience and the right freely to practice and propagate religion, subject to public order, morality, or health." Another adopted clause states that every religious denomination shall have the right to manage its own affairs in matters of religion and subject to law, to own, acquire, and administer property for charitable or religious purposes. We hope that these approved changes soon become the law of the land.

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**Signs Of The Times.** "Arbeider-Avisa", a daily newspaper published in Trondheim, Norway, reveals that one of the first American novels to be translated for the Norwegian postwar public is "Forever Amber." Other publications state that many spiritual leaders in Norway lament the sudden return to worldliness in that land. During the war the people showed keen interest in the church and in religion, but now "Forever Amber" is their current interest. What is true of Norway is certainly true of America. Religious interest which bubbled vigorously during the war is now simmering and will soon be cold. Did someone expect anything else?

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**Norwegian Synod Meets.** The *Lutheran Sentinel* brings us a report of the convention of the Norwegian Synod (Synodical Conference). President A. M. Harstad delivered his address to the

convention basing his message on the words: Hallowed be thy name. Three essays were heard by the convention: Prayer; The Christian Home; and Christian Day Schools in which encouragement was given to the expanding parochial school system of the Synod. Dr. J. W. Behnken, president of the Missouri Synod, delivered an address devoted primarily to the centennial celebration of the founding of the Missouri Synod. Among other things it was resolved that an Old People's Home be placed in operation as soon as possible at a place already provided for it in Mankato, Minnesota. The convention closed with a brief memorial service for one of the fathers of the synod, Pastor J. E. Thoen, who died on May 29. May the Lord's blessing continue to rest on this church!

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**We Have Heard About This Before.** It's not new but it's effective. When boys are delinquent in Maryland their fathers are sent to jail. Two parents recently went behind iron bars and five others were scheduled for hearings in court. "We have tried every other way we know to break up this wave of delinquency among boys and girls under 16, but all our efforts to date have failed," Detective Sergeant Wayne Sellman explained. "Now we are going to arrest the parents as well as the children. They let their children roam the streets all day and all night, and they don't even know where they are." That this is the case among non-Christian parents is understandable, of course; but that even Christian parents are indifferent to the company and the hours their children keep, yes, even to their souls' salvation is hard to understand. They might do well for a start to read Luther's table of duties for parents. We might also do well to remind ourselves of the chastisement which fell on Eli for indulging the whims of his sons, 1 Sam 4.

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**Union in Germany.** The Evangelical Church in Germany (EKID) is to be formally organized as a federation — not a church — and the Lutherans of

Germany will form a part of it. This is the result of a decision of the United Lutheran Church in Germany to retain its membership in the EKID. Since the organization of EKID in the fall of 1945 there has been considerable question whether the new body was a federation or a church. This question was answered at a meeting of EKID's church assembly, June 5 and 6, at which the assembly instructed its National Council to draft a proposed constitution for a "federation of confessional churches." The draft of a constitution is to be presented to a constitutional church assembly as soon as possible. This represents a strong union between the Reformed and the Lutheran churches in Germany; a legacy from a former age — the Prussian union of 1817. We wonder whether this union also will not be torn by internal strife as was the Prussian union. We hardly need say that EKID does not represent a God-pleasing unity.

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**Bibles Wanted.** Requests for "enormous" numbers of Bibles have been received from Germany, Dr. John Temple, secretary, told the British and Foreign Bible Society at its annual meeting. He said that one district had asked for 500,000 copies and another for 300,000. The Society is preparing an edition of 200,000 Bibles to meet German needs. Sale of Bibles in Britain is beginning to mount, Dr. Temple reported, and orders on hand will take ten months to complete. Daniel Burke, president of the American Bible Society, reported that 11,394,200 volumes of Scriptures were distributed last year. Nearly 3,000,000 were sent to European areas. Publication of the first Braille concordance for use of the blind was also reported.

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**Bill Killed.** By a vote of 19 to 11, the Wisconsin Senate killed a bill to require local schools to release public school pupils up to three hours each week for religious instruction off school premises. Arguments against the measure were that it would promote sectarianism among school children, reduce an already shortened schedule of regular school instruction, and threaten the separation of church and state. Good sound arguments!

## I APPOINT UNTO YOU A KINGDOM

### I.

**T**HERE are numerous passages in the Scriptures that tell us, either in just so many words or by implication, that Christians are *kings*. We are the children of God through Christ, who is the King of kings and Lord of lords. We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. This is the Spirit of God's Son, whom He has sent into our hearts because we are His children, and we are not under tutors and governors. We are priests, and we are a royal priesthood, because Christ made us kings and priests unto God, and we shall reign on earth.

Do we always bear this wonderful truth in mind when we are engaged in our church work here on earth? Do we work as kings, with the heart and in the spirit of kings, in our home congregation? Do we work as kings in our Synod? Or do we do our work like slaves, as an irksome burden that is laid on us? Do we do our church work because we feel that we have to do it seeing that we have been commanded to do it? Do we expect to earn God's favor by doing it? Do we try to escape punishment by it?

Our work is that of our Savior. He was appointed as King over a world lost in sin and burdened with the curse of God. The world was given to Him to redeem it. What did He do to achieve this purpose? To be the King of the world to Him did not mean a life of splendor and glory, it meant suffering and death, death on the cross. He did not think it robbery to be equal with God, but He emptied Himself and assumed the form of a servant. By going to the cross He rescued the world and established His kingdom.

Now He has appointed unto us a kingdom, as His Father appointed it unto Him. He made us kings unto His Father. As kings, then, we are to work with Him, to reign with Him.

### Christ Our King

Although Christ, in order to establish His kingdom, took upon Himself the

form of a servant, He did not adopt the attitude, the heart and mind, of a servant. He retained the heart of a king. Although He became obedient unto death, the death of the cross, this was not the enforced obedience of a slave, it was the willing obedience of a Son. Although He was made under the Law, it was His own free will that this be done; and although the Father laid on Him the iniquity of us all, it was by His own readiness to accept the burden. He remained King throughout, with a stout king's heart and with the noble spirit of a king.

When He appoints us as kings unto His Father, He expects us to be such like Himself. He does not want us to work with a hireling's mind, with a mind that looks upon the assigned task as a burden, but, like Jesus Himself, as our very meat and drink. "My meat," so He once said, "is to do the will of him that sent me and to finish his work" (John 4, 34). So Jesus expects us to put our heart and soul into our work and to do it with joy, taking a lively interest in it of love toward Him and toward His kingdom.

Jesus appointed us as kings in the same moment and by the same act in which He brought us to faith. He anointed us with the Holy Spirit, who taught us to call Jesus our Lord, and who at the same time filled us with the love of Christ, to do His work. He is the Spirit of wisdom who gives us understanding and ability to carry on the work which Christ began and which He intends to complete through us. Thus in our new birth as Christians we were also born as kings in Christ's kingdom and were anointed as kings who shall reign together with Christ.

### Christ's Commission

During the forty days between Easter and Ascension Christ frequently appeared to His disciples. About what did He talk with them? St. Luke tells us very briefly in Acts 1, 3: "speaking of the things pertaining to the kingdom of God." Some of the disciples were still of the opinion that the kingdom of God would be a restoration of the kingdom of Israel as it flourished in the times of

David and Solomon. Even on the day when He was to ascend into heaven they asked Him repeatedly: "Lord, wilt thou at this time restore the kingdom to Israel?" (v. 6). Jesus had to rebuke them sharply, telling them that it was none of their concern. Although they were to be kings to God, yet their task was not to function like earthly kings, setting the things of this world in order. All of that belongs under the power of the Father. Their task was to testify. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom 14, 17).

When Jesus confessed Himself as King before Pilate, He emphasized that He is the King of the Truth, and that He exercises His kingdom by testifying unto the Truth. Likewise His disciples, whom He appoints as kings unto His Father, will exercise their kingdom by bearing witness to the Truth. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me" (v. 8).

The commission which Jesus gave us as kings is briefly recorded by St. Matthew thus: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world" (chap. 28, 18-20). St. Mark says most tersely: "Preach the gospel to every creature" (chap. 16, 15).

### Christian Witnesship

Christians being kings unto God, the chief characteristic of their witnesship will be "peace and joy." In this world they have tribulation, but being kings of heaven they will bear their cross cheerfully. They will not act as though this earth were their home; they will not gather for themselves treasures on earth; the earthly goods which God gives them they will not waste in seeking pleasures on earth. Being kings unto God they will show in their conduct that heaven is their home.

They will assure themselves continually of their appointment as kings. They



will study the document which assures them of their appointment. They will love their Bible.

They will study their Bible privately for their own edification. They will conduct family devotions, and take part in them. They will be regular in attending divine services in their church. They will take whatever opportunity they have to acquire a deeper understanding of God's Word, because it speaks about their appointment as kings. They will frequently partake of the Lord's Supper as a pledge of their kingship.

They will also see to it that the Word of God reaches other people. We could say very much what they will do in order that the Gospel may be proclaimed regularly in their own church; what they will do in encouraging their brethren to attend regularly; what they will do to warn erring brethren, in order to win them back; what they will do to look up new-comers in the neighborhood; what they will do to invite and bring in strangers; etc. We could also say much what these Christian kings will do for the proper training of children before confirmation, and for the guidance of the confirmed. We omit that at this time.

A Christian king cannot stop at the boundary lines of his own congregation. There is much territory lying beyond, on which he must exercise his kingship. This work must be done: Jesus said, Preach the Gospel to *every creature*, and in all the world. The local congregation is too weak to carry out this commission alone; but in conjunction with others it can be done. Thus synods have been organized to carry on the King's business beyond the confines of the local church. Synods maintain training schools for future pastors and teachers; they send out missionaries into various fields; they make the many special gifts which God has distributed to His Christians far and wide available to all through their publications; they mutually watch over the purity of doctrine and practice, that no errors creep in unawares; they serve the purpose of strengthening the mutual bonds of the unity in the spirit.

Within the nearfuture our own Synod, the Ev. Lutheran Joint Synod of Wisconsin and Other States, will hold its

biennial convention in Watertown, Wisconsin. God granting, we shall devote our next study to some traces of synodical life within the early church, as we

find them mentioned in the New Testament.

*I appoint unto you a kingdom.*

J. P. M.

## THE DEBATE ON UNION

### *The Intersynodical Movement*

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

**B**Y the above title we are not referring to the discussion of doctrinal differences that may lie between synods. That has been treated in previous articles in this series. Nor do we mean the relations that exist between synods that are united in their faith, nor to the work that may and should be done jointly by them. Our intention is rather to take up an entire group of intersynodical organizations, undertakings, and activities which have cropped up in recent years, and in which members of synods which admittedly are not in doctrinal fellowship with each other nevertheless work together freely toward the common purpose of their choice. Frequently, though not always, these undertakings are spoken of as "cooperation in externals." They occur so often and follow such a definite pattern that we have chosen to speak of them as a "movement," a trend about which the Church needs to concern itself with all seriousness.

#### The Theory

The theory on which these intersynodical activities are based is that there are many fields where the interests of these separated church bodies coincide, and that in these fields there are substantial areas where these synods or their members can cooperate without thereby joining in worship or in the real work of the Church, and without thereby compromising their confessional stand.

#### Examples

Without a moment's hesitation we grant that there are externals in which a Christian may without offense co-

operate with others with whom he is not united in his confession of faith. We act accordingly. For when we are asked to supply the data which may be needed for the compiling of national statistics on the strength and membership of the various churches we do so with a perfectly good conscience. Nor do we hesitate to use some common agency for the transmission and distribution of relief for war sufferers. We know of mission congregations which rent the church building of some other denomination, often scheduling their services so that they will not conflict with the requirements of the owners. Yet no one feels that they have thus compromised their confessional stand.

#### What's The Picture Today?

But the entire picture changes as soon as we consider the circumstances under which this present wave of intersynodical activities is moving along. There is an almost universal desire for the uniting of the various Lutheran bodies. In some cases the way of doctrinal discussion for the purpose of removing existing errors has been tried, but been found to be a long and tedious one, beset with many difficulties and disappointments. In other cases this method has not even been attempted. And still the desire for union grows. Are we being unduly suspicious when we see in this movement a sign of growing impatience, a tendency to crowd the issue and, at least in some cases, a desire to find some short cut to the desired goal? Or are we not simply being realistic? The impression given to the average church member who witnesses these undertakings will

almost certainly be that the joining together of these bodies is a foregone conclusion, and that union must be just around the corner.

The best method, however, for arriving at a fair evaluation of this movement will be to consider a number of these activities by themselves, to inquire into the nature and range of their program, and to look at the results.

#### A Case In Point

One of the older organizations in the field of intersynodical cooperation was formed several years ago in the State of Washington under the name of Associated Lutheran Welfare. Lutherans of all kinds took part, with the single exception of the Wisconsin Synod congregations of our Pacific Northwest District. A Missouri Synod pastor served as Executive Secretary. When our congregations for conscience's sake declined the invitation to join, since this would involve a certain degree of fellowship with Lutherans with whom we are not united in faith, they were criticized in the severest of terms. The declared purpose of the organization is to conduct the various charitable activities of the member churches and to provide the sympathetic comfort of the Gospel and of Gospel messengers. It makes much of the fact that Lutherans are now doing this *together*. The Association has announced and conducted joint "Retreats" with a program of spiritual edification in which the pastors of all the synods were to take part. This cooperation has obviously progressed beyond "externals."

#### Omaha

Similar intersynodical welfare organizations have been formed in Chicago, the State of Ohio, and in Omaha, Nebraska. In the latter case Wisconsin Synod pastors, who again for reasons of conscience had not been able to join the movement, were surprised to read in an account that was sent in to the *Lutheran Witness* that all Lutherans of Omaha were participating. A correction was subsequently

published at the request of one of our District Presidents.

#### Free Conferences

During the years when the Declaration of the American Lutheran Church and also the subsequent Doctrinal Affirmation were before the several synods, many free conferences were held between pastors of that body and of the Missouri Synod, for the purpose of discussing these doctrinal issues. Several of these informal gatherings have now become permanent organizations open to Lutherans of all synods, and announce themselves as such in the church papers (see the reports on the Niagara Frontier Council and the All Lutheran Conference of Denver, in *Lutheran Witness*, May 6, 1947).

#### Interseminary Association

Further evidence of the movement appears in the founding of an Interseminary Association, in which the student body of Concordia Seminary in St. Louis is affiliated with the student bodies of A. L. C. Seminaries. Joint devotions have been held, and the element of fellowship is stressed. Our Thiensville students were invited to send representatives to the next session of this Association, for which Concordia Seminary is to be the host. But again Wisconsin had to decline.

In this connection regular conferences of Seminary faculties and of Lutheran Editors might be mentioned. The published reports of these meetings stress the fellowship and mutual good will which was enjoyed. But attempts to remove the existing doctrinal differences do not appear to be in the program of these meetings.

#### Book On Scouting

A striking instance of cooperation in a matter which at the time was without doubt sincerely considered to be an "external" is the publishing of the booklet entitled "Scouting in the Lutheran Church," to which we have referred in previous articles. In this undertaking a Missouri committee collaborated with representatives of al-

most all other Lutheran bodies. But subsequent events have shown that the spiritual interests of our Church, the mutual fellowship which we have so far enjoyed in our Synodical Conference, have been deeply involved.

#### Lutheran Men In America

A more recent development is the founding of a society called "Lutheran Men in America." Again a Missouri pastor is the Executive Secretary. Off-hand we recall the formation of branches in Cleveland, Minneapolis-St. Paul, and Milwaukee. Although the constitution of the latter group speaks of "cooperation and joint action in projects and activities not contrary to synodical regulations," it offers membership to "any adult male member in good standing of any Lutheran Church in Wisconsin." It announces its purpose of "promoting better fellowship among Lutheran men," and seeks "to encourage fellowship and co-operation among local Lutherans." It also wishes to "foster publicity looking toward a wider dissemination of the Christian philosophy of life." All of which may seem very appealing until we recall that the basic requirement for such joint action and speech is lacking, namely true unity of faith, and that apparently no effort is being made to restore it.

This is only a partial list of such joint endeavors. Others might well be mentioned. We hold that these are not isolated incidents. They add up to a movement which is steadily gaining momentum and which must be clearly recognizable to anyone who will take the trouble to see. They constitute a definite and well marked trend in our Lutheran Church, but a most disturbing one. For by its very ignoring of the differences which unfortunately still lie between Lutherans this movement helps to perpetuate them. And by the drifting together which it permits, by the increasingly close contacts which it cultivates with those who still hold fast to such errors, it is in complete disagreement with the Biblical injunction to avoid them (Rom. 16:17).

## ANNIVERSARIES

### SEVENTY-FIFTH ANNIVERSARY

#### St. Peters Ev. Lutheran Congregation Weyauwega, Wisconsin

Tourists driving through Weyauwega, Wisconsin, on Highway 10 no doubt wondered what was going on at the big red church near the western outskirts of the city on Sunday morning, June 22. For they saw many cars parked in all directions in the vicinity of the church, and on the lawn opposite the church several hundred people listening to a loudspeaker. Closer inquiry would have

German Lutherans who met in Weyauwega on February 25, 1872, to organize an Evangelical Lutheran congregation. Pastors from West Bloomfield served this new congregation until it called its own pastor late in 1882.

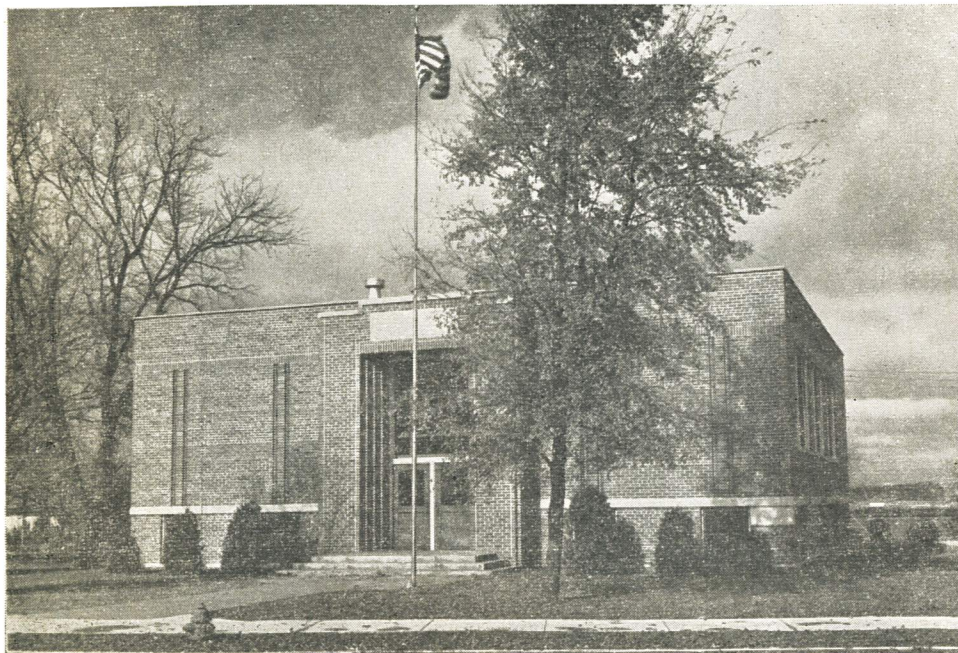
In the main anniversary service Professor C. Schweppe of our Dr. Martin Luther College let the words of Jesus, Matthew 24, 11-14, teach his audience that it would not be easy for Christians and Christian congregations to retain what they have in these days of the end, but that it is well worth putting forth every effort to do so. Because dinner

A similar reunion service for the classes confirmed during the years 1923 to 1947 was held on Thursday evening, June 26. Pastor R. J. Lillie of Milwaukee, whose mother had once been confirmed in St. Peters, impressed upon his large audience the admonition contained in 1 Cor. 15, 58. In the Communion services on June 29, which brought the jubilee celebration to a close, the undersigned directed the celebrating congregation to the "Abide with us" of the Emmaus disciples as an appropriate prayer with which to face the future.

The details of the history of the congregation do not differ radically from those in the history of other congregations. The roster of pastors contains the following names: Chr. Markworth, 1872; C. Damm, 1882; Moritz Claus, 1886; C. Sorg, 1886; Peter Lange, 1900; J. G. Oehlert, 1921; Max Hensel, 1940; Irwin J. Habeck. The first teacher of the Christian Day School was called in 1894. He was Mr. August Schauer. Previously the pastors had done the teaching. Mr. Schauer's successors were: Alma Oehlert (1910-1911); Carl Hohenstein (1911-1914); L. C. Sievert (1914-1923); William Wudel (1923-1925); Kurt Oswald (1925-1941); Emil Leitzke (1925-1926); Irma Boettcher (1926-1927); George Kopitzke (1927-1929); Molly Bender (1929-1934); Elmer Behrens (1934- ); Mrs. Magda Johnson (1941- ); Martin Bussmann (1944- ). As the duplication of dates indicates, a second teacher was added to the staff in 1925, a third teacher in 1944.

During the course of the years the congregation built three churches, two schools, and two parsonages. The present church was dedicated in 1910, the present school in 1941. The first parsonage, built in 1891, is now the teacherage. The present parsonage was dedicated in 1925. The spacious grounds and their location along the banks of the Waupaca River speak well of the good judgment of the fathers, the good condition of the buildings erected on them tell that their children love the house of their God.

Reiseprediger (traveling preachers), among them Theo. Jaeckel and a man named Wiese of the young Wisconsin Synod, were the first to gather their fel-



St. Peter's Ev. Lutheran School, Weyauwega, Wisconsin

revealed that these people could not be accommodated even in a church with a seating capacity of some 725. Had they returned on Tuesday evening, June 24, or on Thursday evening, June 26, they could have seen crowds almost equally great in attendance.

St. Peters Ev. Lutheran Congregation of Weyauwega was celebrating the 75th anniversary of its founding. The jubilee celebration opened with a German service, in which Pastor C. H. Clausing of West Bloomfield followed in the footsteps of his remote predecessors by coming up to Weyauwega to preach. One of these predecessors, Pastor E. G. Christian Markworth, had guided a small group of

had been provided by the women of the congregation, the many visitors and members could linger on the spacious grounds and enjoy one another's company. How blessed are the ties that bind our hearts in Christian love was demonstrated two days later when reunion services were held for classes confirmed from 1872 to 1922. Many of the members of these classes made a special effort to be present. They listened with earnest attention as Pastor Paul Oehlert of Kaukauna, son of their former pastor, J. G. Oehlert, brought them the admonition of Hebrews 10, 23-25. But after the service there was an air of pleasant excitement as old friendships were renewed.

low-Lutherans in Weyauwega about the Word and Sacraments. The mustard seed has grown. Statistics compiled last January show that the congregation now has 1247 souls, 962 communicant members, and 312 voting members. Naturally these statistics don't tell all of the story — only the Lord knows those who by virtue of a living faith are His —, but they do tell some of the story. Mission work does pay!

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Rev. 1, 5. 6.)

IRWIN J. HABECK.

### FIFTY YEARS IN THE HOLY MINISTRY

Pastor Carl H. Buenger

On Sunday, June 29, 1947, the Rev. Carl H. Buenger, senior pastor of Friedens Ev. Lutheran Congregation at Kenosha, Wisconsin, was privileged, by the grace of God, to mark fifty years of service in the Holy Ministry. This merciful act of God was observed with two church services. In the morning German service, Dr. J. F. Boerger, Sr., of Racine, Wisconsin, based his message on Psalm 116, verses 12 to 13. The guest speaker in the evening service, the Rev. Arthur P. Voss of Milwaukee, Wisconsin, chose as his text John 20, verses 19 to 24. After the evening service a short social gathering was held in the congregation's hall.

The congregation hastened its debt liquidation program for this occasion in order to surprise Pastor Buenger with the announcement, that his was now a debt-free congregation. A sizeable check was also presented to the jubilarian by his congregation.

Pastor Buenger was ordained and installed into the Ministry at his first charge, at the St. Matthew's Congregation at Des Plaines, Illinois, on June 27, 1897. Some five years later, on December 14, 1902, he became the pastor of the Friedens Congregation at Kenosha, Wisconsin. Thus approximately 45 years of the 50 years in the ministry, has been

devoted to the work of the Lord Jesus at Friedens Congregation.

About five years after Pastor Buenger's arrival in Kenosha, in 1908, the congregation relocated in a new section, at that time, on the outskirts of the city. Today, this present property, consisting of a square block, lies in the heart of

Supper to 89,544. For the past seventeen years he has served Willowbrook Sanatorium in Kenosha County, conducting services twice a month.

The Church at large, in particular our Synod, also received the services of the jubilarian during his fifty year's ministry. He served as the President of the



the residential district. On this spacious property are a large church and school, two parsonages, a hall and a large playground for the children.

The senior pastor of Friedens has always worked and sacrificed for the cause of Christian education. His congregation maintains a large parochial school divided into two departments: the Elementary Department, grades 1 to 6, with four teachers; and the Junior High School Department, grades 7 to 9, with three teachers. The last school year closed with a total enrollment of 271 children.

During his forty-five years of service at Kenosha, Pastor Buenger was privileged to perform the following number of ministerial acts: Baptisms, 2,436; Weddings, 1,192; Confirmations, 2,521; Funerals, 1,309; administered the Lord's

Southeastern Wisconsin District of our Wisconsin Synod for seventeen years, from its inception as a District in 1917 to 1934, and as a member of the Northwestern College Board for ten years, from 1919 to 1929.

In reviewing these fifty years of active and uninterrupted service in the Lord's Vineyard, and the unmerited blessings He has bestowed upon His servant, the words of the Psalmist are to be remembered: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psalm 115, 1).

May the Lord Jesus grant Pastor Carl H. Buenger continued health and strength and more years of useful service in His Church on earth.

ADOLPH C. BUENGER.

**SIXTY-FIFTH WEDDING  
ANNIVERSARY**

**Mr. and Mrs. Julius Buchholz**

On Sunday evening, June 29, Mr. and Mrs. Julius Buchholz, members of Emmanuel Ev. Lutheran Church of Mecan, Wisconsin, were blessed with the opportunity of observing their sixty-fifth wedding anniversary in a special service held at their home. A service of praise and thanksgiving to the Lord was attended by their fourteen children, by relatives and friends. A memorial donation to the Wisconsin Synod Building Fund was made by the celebrating couple and their children. The undersigned addressed the couple and those in attendance on the basis of Genesis 32, 10. May the Lord continue to bless the declining years of this aged and faithful couple with His protecting hand.

W. J. OELHAFEN.

**IMMANUEL CONGREGATION  
OBSERVES PASTOR'S  
ANNIVERSARY**

Immanuel Lutheran Congregation of Mankato observed the twenty-sixth Anniversary of Pastor Ackermann's installation as pastor of the congregation in two special services on Sunday, June 22. In the German service, Pastor Paul E. Horn of Zumbrota, Minnesota, First Vice-President of the Minnesota District of Wisconsin Synod, preached the sermon using as his text Psalm 71, verses 16 to 18. In this service the Concordia Choir sang the selection: "Harre meine Seele, Harre des Herrn." In the English service at 11 o'clock, Pastor Arthur Koehler of Hutchinson, Minnesota, Second Vice-President of the Minnesota District of Wisconsin Synod, preached the sermon using as his text Isaiah 52, verse 7. In this service the Lutheran Choral Society sang the selection: "The Lord Is My Shepherd." Pastor Emil F. Peterson, junior pastor of Immanuel Congregation served as liturgist in both services. At noon the officers and members of the church council honored Pastor and Mrs. Ackermann with a special dinner to which various friends and relatives had been invited. During the later part of the afternoon an informal pro-

gram was held in the Sunday School Auditorium which was attended by a large group of members of the congregation and friends. The program was opened with the singing of the hymn: "Praise to the Lord, the Almighty" by the group accompanied on the piano by Miss Florence Ruge. During the program, Mr. Armin Timm speaking in behalf of the Senior and Junior Walther League; Mr. William Lichtenberg in



behalf of the Men's Club, Mrs. William Schwandt in behalf of the Ladies' Aid; Mrs. Gust McKinnon in behalf of the Ladies' Auxiliary; Mrs. R. F. Neubert in behalf of the Lutheran Women's Study Guild; Mr. Otto Hellermann in behalf of the Lutheran School Staff, the P. T. A., and the Concordia Choir; Mr. Ernest Silber in behalf of the Lutheran Choral Society; Pastor Emil E. Peterson in behalf of the Sunday School Staff; and Pastor Ernest C. Birkholz of St. James, Minnesota, in behalf of the Mankato Circuit of the Minnesota District of the Wisconsin Synod, offered their thanks and appreciation to Pastor and Mrs. Ackermann for their long years of service and direction. Mr. Harold Ahl, the president of Immanuel Congregation, expressed the thanks and appreciation of the members of the congregation and presented Pastor and Mrs. Ackermann with a cash purse as a token of appreciation. In a short resume of

his years of service to the church, Pastor Ackermann expressed his and Mrs. Ackermann's deep appreciation for the loyal support of the members of the congregation. The program was concluded with the singing of the common doxology. After the program, a light lunch was served by the members of the Ladies' Aid and the Ladies' Auxiliary.

Out of town guests present for the occasion were Mr. and Mrs. Robert Hoffmann, St. Paul, Mr. Robert Ackermann and Mr. Frank Koehler, both from the University of Wisconsin, and Mr. and Mrs. Frank Brogens of Hutchinson, Minnesota.

EMIL F. PETERSON.

**OBITUARY**

† PASTOR EM. HENRY  
WOLTER †

Pastor em. Henry Wolter departed this life May 9, 1947, in Sheboygan, Wisconsin, at the age of 78 years, 10 months, and 1 day.

Pastor Wolter was born July 8, 1868, at Oerrel, Province of Hannover, Germany. In 1893 he came to America to prepare himself for the Gospel ministry. He received his theological training at Concordia Seminary at Springfield, Illinois, from 1893 to 1897, and at our Theological Seminary, at that time at Wauwatosa, Wisconsin, from 1897 to 1899. After his graduation he returned to Germany to visit his mother. While he was there, he received a call to Woodville, Wisconsin. Here he was ordained and installed February 11, 1900. He served this congregation, as well as the preaching stations at Pine Lake, Emerald, and Spring Valley, Wisconsin, until the Spring of 1904, when he accepted the call to St. Paul's Congregation in the Town of Lomira, Wisconsin. This congregation he served uninterruptedly for thirty-eight years. During these years he also served Zion's Congregation from 1919 to 1927 and St. Peter's Congregation from 1927 to 1942, both in the Town of Theresa. At Eastertime 1942 he retired from the active ministry and moved to Sheboygan, Wisconsin, where he spent the eventide of his life with his daughters.

Funeral services were held May 12 in the Town of Lomira. In the divine services, conducted in St. Paul's Church, his pastor, V. Mennicke, preached the sermon based on Romans 1, 16, and the undersigned served at the altar. Pastor G. Bradtke officiated at the grave on the congregation's cemetery.

On July 8, 1901, the departed was united in marriage with Rebecca Koepcke of Germany. She preceded him in death, January 5, 1932. He is survived by his three children: the twin daughters Marie (Mrs. Roland Bub) and Margaret of Sheboygan, Wisconsin, and his son John of Clinton, Wisconsin; one son-in-law, one daughter-in-law, and three grandchildren.

H. HECKENDORF.

## OFFICIAL LIST OF DELEGATES TO CONVENTION OF JOINT SYNOD

### NEBRASKA DISTRICT

#### Pastors

Central Conference: I. G. Frey (A. Laper, alternate).  
Colorado Conference: W. Krenke (R. Vollmers, alternate).  
Rosebud Conference: S. Kugler (E. Weiss, alternate).  
Southern Conference: M. Weishan (G. Frank, alternate).

#### Delegate At Large

H. Schulz (I. G. Frey, alternate).

#### Teachers

H. Krenz (Theo. Schmidt, alternate).

#### Congregations

Central Conference: Grace, Sioux City, Iowa (Christ, Grand Island, alternate).  
Colorado Conference: Trinity, Hillrose, Colorado (Mt. Olive, Lamar, Colorado, alternate).  
Rosebud Conference: St. Paul, Batesland, South Dakota (St. Paul's, Napar, Nebraska, alternate).  
Southern Conference: Trinity, Grafton (St. Paul's, Plymouth, alternate).

### MINNESOTA DISTRICT

#### Pastors

G. A. Ernst (A. E. Frey, alternate).  
C. Bolle (O. P. Medenwald, alternate).  
E. F. Peterson (H. H. Schaller, alternate).  
H. C. Sprengler (H. A. Scherf, alternate).  
K. A. Nolting (L. W. Schierenbeck, alternate).  
K. Gurgel (P. E. Horn, alternate).  
H. C. Duehlmeier (E. R. Berwald, alternate).  
W. Scheitel (E. Habermann, alternate).

#### Pastors At Large

Theo. Bauer (F. E. Traub, alternate).  
Theo. Kock (Karl Otto, alternate).

#### Teachers

Prof. E. D. Backer (A. C. Stindt, alternate).  
E. Sorgatz (E. Klonka, alternate).  
R. Grunze (T. Schultz, alternate).

#### Congregations

St. Paul's, Prescott, Ernest O. Eggers (St. John's, Minneapolis, alternate).  
Salem, Stillwater (Salem, Stillwater, alternate).  
St. Paul's, Jordan (Trinity, Belle Plaine, alternate).  
Trinity, Nicollet (St. Paul's, New Ulm, alternate).  
St. John's, Lake City (First Lutheran, La Crescent, alternate).  
St. John's, Caledonia (Immanuel, W. Florence, alternate).  
Immanuel, Acoma (Salem, Greenwood, alternate).  
St. John, Fairfax (St. John's, Redwood Falls, alternate).  
St. Matthew's, Danube (Christ, Marshall, alternate).

### Congregations At Large

St. John's, Buffalo (Zion, Hokah, alternate).  
St. Peter's, Goodhue (Immanuel, Mankato, alternate).  
St. Mark's, W. Mankato (Cross, Rockford, alternate).

R. A. HAASE, Secretary.

### WESTERN WISCONSIN DISTRICT

#### Central Conference

##### Pastors

Henry Gieschen (Henry Geiger, alternate).  
Herbert Schumacher (Otto Pagels, alternate).  
Ernst Wendland, Jr. (Leo C. Kirst, alternate).  
Walter Wegner (Gerhard Fischer, alternate).  
J. Martin Raasch (Erwin Schewe, alternate).

##### Congregations

St. John's, Jefferson, Wisconsin.  
St. Mark's, Watertown, Wisconsin.  
St. John's, Doylestown, Wisconsin.  
St. John's, Juneau, Wisconsin.

#### Northwestern College

Prof. H. A. Fleischer (Dr. Elmer Kiessling, alternate).

#### Chippewa Valley Conference

##### Pastor

Reinhold Schoeneck (Herman A. Pankow alternate).

##### Congregation

St. Paul's, Menomonie, Wisconsin.

#### Mississippi Valley Conference

##### Pastors

Harold Backer (Theo. J. Mueller, alternate).  
H. W. Neubauer (Roland Gurgel, alternate).

##### Congregations

Mt. Calvary, La Crosse, Wisconsin (St. Peter's, Caseburg, Wisconsin, alternate).  
Jehovah, Altura, Minnesota (St. John's, Lewiston, Minnesota, alternate).

#### Southwestern Conference

##### Pastors

Walter Paustian (Emil G. Toepel, alternate).  
L. A. Witte (Gerhardt Geiger, alternate).

##### Congregations

St. Paul's, Bangor, Wisconsin.  
St. John's, Baraboo, Wisconsin.

#### Wisconsin River Valley Conference

##### Pastors

Marcus Liesener (Wilbur E. Schultz, alternate).  
E. J. Otterstatter (John F. Henning, alternate).

##### Congregations

St. John's, Neillsville, Wisconsin (Immanuel, Mosinee, Wisconsin, alternate).  
Andrew-Grace, Town Maine, Wisconsin (Immanuel, Globe, Wisconsin, alternate).

#### Teachers' Conference

##### Teachers

F. Redeker (F. Broker, alternate).  
Prof. Paul Eickmann (G. Pape, alternate).  
E. Schumacher (E. Wehausen, alternate).  
R. Swantz (W. Pape, alternate).  
G. C. MARQUARDT, Secretary.

### DAKOTA-MONTANA DISTRICT

#### Eastern Conference

##### Pastors

W. Lindloff (B. Borgschatz, alternate).  
E. Bode (R. Bretzmann, alternate).

##### Congregations

St. John's, Rauville Tp.: John Michaels, L. Stein, H. Buelow (St. Paul's, Argo: Ernest Mueller, alternate).  
St. Martin's, Watertown: Charles Mahnke, Elmer Bartling (St. John's, Dempster: Fred Mangels, Wm. Loats, alternate).  
St. John's, Altamont, Bert Veen (Trinity, Hendricks, alternate).

#### Western Conference

##### Pastors

R. Kettenacker (H. Russow, alternate).  
G. Ehlert (W. Herrmann, alternate).  
H. Meyer (H. Birner, alternate).

##### Congregations

Christ, Morrilstown: Clare Hoffmann, F. Gifford (St. Paul's, Hazelton, alternate).  
St. James, Tolstoy, Heimo Groth (First English, Windsor, Raymond Brooks).  
Friedens, Hague (Immanuel's, Elgin, Fred Seibel).  
K. G. SIEVERT, Secretary.

### MICHIGAN DISTRICT

#### Pastors

Circuit No. 1: R. Gensmer (E. Berg, alternate).  
Circuit No. 2: F. Zimmermann (A. Fischer, alternate).  
Circuit No. 3: R. Timmel (J. Martin, alternate).  
Circuit No. 4: C. Schmelzer (A. Baer, alternate).  
Circuit No. 5: Conrad Frey (E. Rupp, W. Valleskey, alternate).  
Circuit No. 6: Theo. Sauer (M. Toepel, alternate).  
Circuit No. 7: James Vogt (G. Schmelzer, alternate).  
Circuit No. 8: Hilmar Eckert (W. Franzmann, alternate).  
Circuit No. 9: A. Schulz (V. Winter, alternate).  
Circuit No. 10: C. Leyrer (K. Vertz, alternate).

#### Teachers

Circuit No. 1: V. J. Schulz (Wm. Woltmann, alternate).  
Circuit No. 2: W. Stindt (Wm. Arras, alternate).

#### Congregations

Circuit No. 1: Benton Harbor, St. Matthew's. Delegate: Wm. Lebke. Alternate: P. Schlender.  
Circuit No. 2: Dowagiac, St. John's. Delegate: Otto H. Landeck. Alternate: Erich Schultz.  
Circuit No. 3: Belleville, St. Paul's. Delegate: Bruno Neubert.  
Circuit No. 4: Saline, Trinity. Delegate: Alfred Hack.  
Circuit No. 5: Detroit, Mt. Olive. Delegate: Alvin Greig.  
Circuit No. 6: Hemlock, St. John's. Delegate: Rudolph J. Ballien.  
Circuit No. 7: Bay City, Bethel. Delegate: Carl Pingel. Alternate: Frederick Boehringer.  
Circuit No. 8: Freeland, St. Matthew's. Delegate: Herman Wegner. Alternate: Herman Enser.  
A. J. FISCHER, Secretary.

### NORTH WISCONSIN DISTRICT

#### Fox River Valley Conference

##### Pastors

Fred Thierfelder (D. E. Hallemeyer, alternate).  
V. J. Weyland (Fred Kneuppel, alternate).  
F. M. Brandt (Melvin Croll, alternate).

##### Congregations

St. Paul's, Greenleaf, Wisconsin.  
Mt. Calvary, Kimberly, Wisconsin.  
St. Paul's, Town Angelica, Shawano Co., Wisconsin.

#### Lake Superior Conference

##### Pastors

A. A. Gentz (Th. Hoffmann, alternate).  
K. Geyer (Wm. Fuhlbrigge, alternate).

##### Congregations

Marquette, Michigan.  
Menominee, Michigan.

#### Manitowoc Conference

##### Pastors

E. Froehlich (Henry Pussehl, alternate).  
M. Schwartz (A. Roeckle, alternate).

##### Congregations

St. Peter's, Mishicot, Wisconsin (Cleveland, Wisconsin, alternate).  
St. John's, Two Creeks, Wisconsin (Morrison, Wisconsin, alternate).

#### Rhineland Conference

##### Pastor

E. Scharf (F. Raetz, alternate).

##### Congregation

Eagle River, Wisconsin (Enterprise, Wisconsin, alternate).

#### Winnebago Conference

##### Pastors

G. E. Bergemann (T. J. Mittelstaedt, alternate).  
John Dowidat (G. Schaefer, alternate).  
I. J. Habeck (E. B. Schlueter, alternate).  
Otto Hoyer (O. Siegler, alternate).

##### Congregations

St. Peter's, Winchester, Wisconsin.  
Friedens, Green Lake, Wisconsin.  
Immanuel, Campbellsport, Wisconsin.  
Zion, Van Dyne, Wisconsin.

#### Winnebago Teachers Conference

##### Teachers

Eldor Kopitzke (Arthur Koester, alternate).  
Floyd Mattek (G. Markworth, alternate).  
W. E. Stoekli (Earl Rolloff, alternate).  
Meilahn Zahn (Walter Gerth, alternate).

F. A. REIER, Secretary.

**SOUTHEAST WISCONSIN DISTRICT**

**Arizona Conference**

Pastors: E. Sprengler, G. Eckert.  
 Alternate: E. A. Binger, M. Volkmann.

**Dodge-Washington**

Pastors: F. Zarling, G. Bradtke.  
 Alternate: A. von Rohr, H. Heckendorf.  
 Teacher: A. Wilbrecht (W. Huber, alternate).  
 Congregations: St. Peter's, Kohlsville; Trinity, Hullsburg.  
 Alternates: St. Jakobi, Theresa; St. John's, West Bend.

**Eastern Conference**

Pastors: H. Lange, L. Lehmann, K. Lescow.  
 Alternate: A. Maaske, J. Mahnke, Wm. Mahnke.  
 Congregations: Resurrection, Milwaukee; Salem, Granville; St. John's, Good Hope Road.  
 Alternates: St. John's, Town of Lake; St. John's, Lannon; St. John's, Mukwonago.  
 Teachers: F. W. Schultz (L. Stellwagen, alternate).

**Milwaukee Conference**

Pastors: G. W. Fischer, J. DeGalley, A. Lengling.  
 Alternate: P. Burkholz, L. Voss, H. Cares.  
 Congregations: Garden Homes, St. Paul, Parkside.  
 Alternates: St. Peter, Divine Charity, Saron.  
 Teachers: A. Ehlke, A. Maas.  
 Alternates: E. Kirschke, H. Fehlauer.

**Southern Conference**

Pastors: E. W. Hillmer, H. J. Diehl.  
 Alternates: E. Hinderer, E. Jaster.  
 Congregations: St. John's, Town Oakwood; Trinity, Town Raymond.

**Nominations for Joint Synod for Seminary Board**

Pastors G. E. Bergemann, E. Behm, Walter Keibel, R. O. Buerger, Wm. Mahnke, J. Ruege, A. Koelpin, Luther Voss.  
 Laymen: Dr. H. F. Scholz, Arnold Liesener, Emil Winter, Paul Wolgram.  
 ADOLPH C. BUENGER, Secretary.

**PACIFIC NORTHWEST DISTRICT**

*Pastors*

George Frey.  
 Leland Grams.

*Lay Delegates*

Grace, Yakima, Washington; alternate, Grace, Portland, Oregon.  
 Grace, Zillah, Washington; alternate, Good Faith, South Cle Elum, Washington.  
 W. AMACHER, Secretary.

**BIENNIAL CONVENTION OF THE LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**

The Joint Synod will assemble, D. v., at Northwestern College, Watertown, Wisconsin, August 6 to 12, 1947. Opening service at St. Mark's Church at 10 A. M. August 6. First session in the College Gymnasium at 2 P. M. Lay delegates present their credentials to the secretary between 1 and 2 P. M. August 6 in the gymnasium. Housing arrangements: Duly elected delegates and officials will be housed and fed at the College. (Guests must secure lodging and board for themselves.) Delegates and officials supply their own pillow, sheets, covers, and towels. Bedding may be shipped in advance in care of Prof. W. Pless, Northwestern College, Watertown, Wisconsin. Names of lay delegates should be sent to the secretary as soon as possible: 149 8th Avenue South, South Saint Paul, Minnesota. Doctrinal Essay: The Millennium, by Prof C. L. Schweppe.

WINFRED SCHALLER, Secretary.

**CALENDAR OF CONFERENCES**

**CENTRAL DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

The Central Delegate Conference of the Western Wisconsin District will convene on July 22, 1947, at 9 A. M. at Juneau, Wisconsin, Martin Nommensen, pastor.

The Program for the Convention of the Joint Synod of Wisconsin, which is to be held in Water-

town in August, will be presented for discussion at this meeting.

Kindly announce to Pastor M. Nommensen in due time, whether you will be present or not; also the number of delegates you will bring along.  
 H. GEIGER, Secretary.

**NOTICE**

Pastor W. L. Stroschein was elected Visitor of the Winnebago Conference at the Winnebago Delegate Conference, held at Oshkosh, Wisconsin, June 29, 1947.

OSCAR SIEGLER, Secretary.

**MISSION FESTIVALS**

**Second Sunday after Trinity**  
 St. John's Church, Tp. Weston (Hatchville), Wisconsin.  
 Offering: \$532.20. August Zaremba, pastor.  
 Courtland Lutheran Church, Courtland, Minnesota.  
 Offering: \$169.09. M. C. Kunde, pastor.  
 Trinity Lutheran Church, Kiel, Wisconsin.  
 Offering: \$170.32. E. G. Behm, pastor.

**Third Sunday after Trinity**  
 Mt. Olive, Delano, Minnesota.  
 Offering: \$804.87. E. H. Bruns, pastor.  
 Our Savior's Lutheran Church, Jamestown, North Dakota.  
 Offering: \$373.98. O. W. Heier, pastor.  
 St. John's Church, Tp. Rib Falls, Wisconsin.  
 Offering: \$200.00. Oscar Lemke, pastor.

**Fourth Sunday after Trinity**  
 Zion's Church, Tp. Rib Falls, Wisconsin.  
 Offering: \$180.00. Oscar Lemke, pastor.

**MEETING**

In accordance with a resolution passed at the June meeting of the Northwestern College Alumni Society, there will be a special meeting of the society during the sessions of the Synodical Convention in Watertown. W. O. PLESS.

**INSTALLATION**

(Authorized by the Proper Officials)  
 Habermann, Elwood, in St. Peter's Church, Haven, Wisconsin; by M. A. Braun; on the third Sunday after Trinity, June 22, 1947.

**TREASURER'S STATEMENT**

July 1, 1946 to May 31, 1947

Cash Balance July 1, 1946 ..... \$ 53,952.94

**Budgetary Collections:**

General Administration ..... \$270,632.68  
 Educational Institutions ..... 76,815.81  
 Home for the Aged ..... 4,756.22  
 Spiritual Welfare Commission ..... 6,824.82  
 For Other Missions ..... 594,967.69  
 Indigent Students ..... 3,057.70  
 General Support ..... 18,991.40  
 School Supervision ..... 1,420.71  
 Revenues ..... 103,015.58

Total Budgetary Collections and Revenues ..... \$880,482.61

**Non-Budgetary Receipts:**

Bequest from Hannah C. Stock Estate ..... \$ 1,114.68  
 Payments on Mortgage Receivable ..... 2,600.00  
 U. S. Government Bonds Sold ..... 150,000.00

Total Receipts ..... \$ 1,034,197.29

\$ 1,088,150.23

**Disbursements**

**Budgetary Disbursements:**

General Administration ..... \$ 39,729.85  
 Theological Seminary ..... 36,509.73  
 Northwestern College ..... 94,804.32  
 Dr. Martin Luther College ..... 111,774.74  
 Michigan Lutheran Seminary ..... 41,530.55  
 Northwestern Lutheran Academy ..... 22,192.81  
 Emergency Building Projects ..... 2,434.92  
 Home for the Aged ..... 13,519.86  
 Missions — General Administration ..... 393.98  
 Indian Mission ..... 48,458.46  
 Negro Mission ..... 24,175.98  
 Home Missions ..... 250,869.41  
 Poland Mission ..... 8,994.88  
 Madison Student Mission ..... 1,626.91  
 Spiritual Welfare Commission ..... 8,738.35  
 Winnebago Lutheran Academy ..... 1,650.00  
 General Support ..... 35,302.00  
 Indigent Student Support ..... 800.00  
 School Supervision ..... 4,850.32

Total Budgetary Disbursements ..... \$748,357.07

**Non-Budgetary Disbursements:**

Advance to Church Extension Fund ..... \$100,000.00  
 Accounts Receivable ..... 25,000.00  
 U. S. Government Bonds Matured ..... 50,000.00  
 Synod General Offices and Northwestern Publishing House Building and Lots ..... 120,800.00

Total Disbursements ..... \$ 1,044,157.07

Cash Balance May 31, 1947 ..... \$ 43,993.16

P. S. Collections from the Pacific Northwest and Minnesota Districts and the Revenues and Requisition from Northwestern Lutheran Academy, for May, were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For May, 1947

**For Spiritual Welfare Commission**

Carl J. Greif, Mesa, Arizona ..... \$ 1.00

**For Mission**

A Thankful Giver, Kenosha, Wisconsin ..... \$ 10.00

**For Church Extension Fund**

In memory of Mrs. Math Thomsen, Hendricks, Minnesota, from Rev. R. E. Bretzmann ..... \$ 2.00  
 In memory of Mr. Herman Frederick, Hendricks, Minnesota, from Rev. R. E. Bretzmann ..... 22.50  
 Memorial Wreath in memory of Mrs. Mary Krause from Mrs. W. Nelson, Mrs. Hilda Head, Herb Peters, Wm. Lutt, Mr. and Mrs. Chas. Fuhrman, Mrs. Ida Vick, Mrs. Evelyn Vick, Mr. and Mrs. Martin Vick, Mr. and Mrs. Carl Koll, Charlotte Tawney and James, Mr. and Mrs. Art. Schellpeper, Mrs. Fred Miller, Mr. and Mrs. Fred Jochens ..... 18.50  
 Memorial Wreath in memory of Mrs. F. Muehlenbeck by Prof. and Mrs. D. H. Rohda and Mrs. Klug.... 6.00  
 Memorial Wreath in memory of Mrs. Edwin Kuyata, given by St. Peter's Lutheran Ladies' Aid and Mr. and Mrs. Jacob and Lottie Daubert ..... 4.00  
 Memorial Wreath in memory of Mrs. Ed. Kujath by Mr. and Mrs. E. W. Kaercher ..... 3.00  
 Memorial Wreath in memory of Robert C. Woldt from Rev. H. W. Bergholz ..... 1.00  
 Memorial Wreath in memory of Mr. John Eggert by friends of the family ..... 5.50

\$ 62.50

C. J. NIEDFELDT, Treasurer.

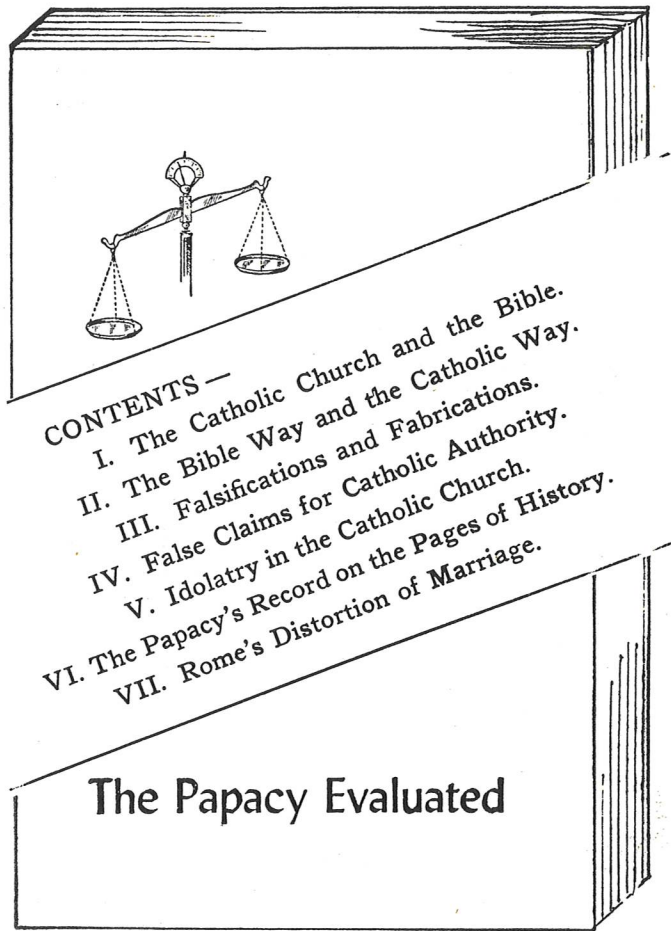


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